THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 9. SEPTEMBER, 1895. NO. 2

NON NOBIS, DOMINE.

Non in exercitu, nec in robore, sed in Spiritu meo, dicit Dominus Exercituum.
Zech. iv. 6, *Vulgate Version.*

NO! not by power, and not by might,
But in Thy strength, Blest Paraclete,
Once more we rally for the fight,
Where God's great foe and man's we meet.

All lands by alien armies filled
Now with salvation's chariots glow;
Faint hearts by Thy loud call are thrilled—
"Speak that the people forward go"!

Thou comest like that rushing wind
That rent old Horeb's rocks in twain;
And hardened hearts, that long have sinned,
Shall break, and be bound up again.

On every head, Thy fire divine
Shall bid our lives with ardour flame;
And scorching slay, in souls of Thine,
The poison weeds of sin and shame.

Thy morning dews, Thy living streams,
Thy breath like breezes soft and low,
And Heaven's own Sun with healing beams,
Shall make Thy garden riper grow.

Thy wisdom all our counsels bound!
Thy power our service multiply;
Speak Thou, Lord, in the joyful sound;
And Christ in Christians glorify!

Thus not by might, and not by power,
But in Thy strength, Blest Paraclete,
We hasten on the glad sure hour,
When in one Home one Church we meet!

Church Missionary Intelligencer.

WHAT HAVE WE, AS CHRISTIAN WOMEN, TO DO WITH THE GREAT QUESTIONS OF THE DAY, SABBATH OBSERVANCE, TEMPERANCE, AND ROMANISM?

BY LIZZIE M. KIRKPATRICK, HAMILTON, OHIO.

Published by request of First Ohio Presbyterial Society.

MY subject is such a vast one in its scope that I hesitated to say that I could in a short paper deal with such momentous questions or reforms; but we, as Christian women, have a stand to take, an influence to wield on these questions, whether we realize its full extent or not. Woman has made herself famous in almost every sphere; her inventions are employed throughout the civilized world; her poems are cherished, her prose read, her songs sung; her creations of art hang side by side with the masterpieces of the stronger sex. In architecture she has originated and designed with credit to herself, and in the professions, in the last few years, she has advanced to the foremost rank. In the great missionary movements of the day she has taken a part and done a work that need not make her ashamed, and by her are the greatest and most systematic temperance reforms of our day carried on. So, my dear sisters, that we each, as a Christian representative, have an influence and work we must admit.

To comparatively few of us is given some great work, but all the same we are responsible for our own part in this great machinery of Christian work and reform, and the little, every-day, minor parts of this work are just as important for us, if it is our duty to fill them.

I was lately particularly impressed with that old phrase we have always heard, "What she could," or "She hath done what *she* could." It is not what she wanted to, or what some fellow-worker did, but what she could, and it was acceptable in His sight. It is a fact and no fancy that we have all lived to see the abolition of slavery; why is it incredible then that some of us may live to see a greater evil, namely, the liquor traffic, made an out-law by both state and national constitutional enactments?

The masses say that our churches are not practical, that we are not in touch with the everyday sins and sorrows of humanity; but we know better, and let us prove it by keeping step with the reforms that have shone down from the Sun of Righteousness into the darkness of this world. Total abstinence is in our bibles; it lives in implication in every letter of the Golden Rule; it stands by explication in the Pauline doctrine that it is good neither to eat meat nor to drink wine, whereby thy brother is offended or is made weak. It is involved in the gospel's philosophy, and the trend of the sermon on the mount. Never before has there been such wide spread interest in the public control of the liquor traffic as is felt today. Energetic reformers are now utilizing the results of experience as well as research in a practical way, and movements for throttling the well nigh intolerable social curse are operating with a vigor hitherto unknown, and sharp conflicts are taking place, not only in our own East, South and broad West, but over the seas. Norway, Sweden, Finland and Switzerland are pausing on vantage ground, while England is falling in rank for the struggle, and the movement has already assumed organic shape in the formation of a public house reform association. When we think of the small beginnings of the Woman's Christian Temperance Union and its present

vast proportions, we can but say, "What hath God wrought?" The little one has become a thousand. They have carried the temperance banner around the world, and their signal has called out answering echoes in all lands, and proved the efficiency of woman's work in reform and progress; and in what direction does it seem we can look for more hopeful result than from the fact that thirteen millions of children, from the primer to the high-school classes, are being regularly taught, on the broad basis of hygiene, the evil effects of using alcoholics? The closing of the saloon on the Sabbath-day seems like a single star shining upon our world with the sweet memory of a rest day from all the weekly labors—the Lord's day,—and not only should it be this to us, but it is the home day, the cheering star of love. There could hardly be a "Home Sweet Home" that has no weekly home day of family reunion. Why, God's first gifts to unfallen man were the family and the Sabbath, and they have stood as twin pillars of support all these ages, and one could not stand were the other broken down. This law, "Remember the Sabbath day to keep it holy" was worthy, as our holy word declares, to be given of God as it was amid the thunders and lightnings, and to be written by the finger of God on tables of stone. And wherever it is obeyed, even partially, it has poured out upon those who followed it a flood of both spiritual and temporal benefactions. It is doubtful whether free institutions could be preserved without a Sabbath day and its religious instructions to the people. It is in obedience to the law of God and of the physical well being of mankind; but that our Christian Sabbath is in great danger is a fact so patent that it cannot be denied. One of the prominent causes of the growing secularization of our Sabbath in our American republic is the Sunday newspaper. It unfits the reader for a right use of the holy day; it is so surcharged with worldliness that it becomes the great destroyer of religious faith, thought and zeal. While it is not the only cause, we know that Sunday saloons, Sunday base-ball games, Sunday excursion trains, Sunday theatres, and many other forms of desecration justify themselves by the example of the Sunday newspapers; and, my dear sisters, are there not some of us who perhaps feel too often that after we have spent a part of the day in attending to our Sabbath duties, we are free to make the rest of the day very much like the rest of the week's days? Remember my subject reads, "What have we, as Christian women, to do with these great questions of the day?"

Comparatively few persons question the right of the American citizen to antagonize Romanism, but it is high time when, as a church organization, she claims a *right* to interfere with our civil and religious liberties; or when, for self-protection, she strikes a blow at our system of public education; or when, as a financial corporation, she demands and receives moneys from the public treasury with which to promote her own interests and enterprises. We are all ready to admit that there are Roman Catholics among us who are good citizens, and apparently good Christians, but often individuals are found who are better than their creeds. While some Papists may be good, the mass of them may be in error, and their creed may be essentially false and misleading in its tendencies. If so, every Protestant Christian has a mission, providing his own creed is right and elevating. There are radical and irreconcilable differences between what is called Papal christianity and Protestant christianity. The second commandment in the decalogue, namely, "Thou shalt not make unto thee any graven image," has been removed from many of the Ro-

man Catholic books of devotion. In our own country no well-informed person need be told that Roman Catholics offer prayers to the Virgin Mary more frequently than they do to either personality of the Trinity, and we must bear in mind that the measureless distance between Protestant christianity and Romanism is more frequently and emphatically announced by Papists than by Protestants. If Protestantism is right, then Romanism is fundamentally wrong, and her priests are standing between the truth and those to whom they minister. They are not giving to their followers the simple story of Christ as a Saviour from sin. So has not the Catholic the same claim on our Christian efforts as the Hindoo has? Is he or she not as much our brother or sister, and, according to our articles of religion, equally in need of help, and should not the same motive that led us to introduce Christ to our Chinaman who does our laundry work also lead us to introduce Christ to the Roman Catholic domestic in our families? Had Protestant people sought to bring these Romanists, whom Providence has placed in our neighborhoods and in our families and into our workshops, to a true knowledge of Christ, the Roman church of to-day would not be such a power and such a terror as she is. On account of our remissness in the past, Protestantism and civil liberty in our country are by many felt to be in peril. Several of our large cities are politically in the hands of Romanists who are of Irish nationality.

We close with these words of encouragement: There are hundreds and thousands of Roman Catholics who have but feeble faith in many of the teachings of their church; many have no faith in the arrogant claims of the priesthood and are tired of its tyranny; many tired of the extortions of the church, from which they feel they receive no equivalent for the money contributed. There are thousands who long to be assured that we, as Protestants, have a kindly interest in them, and would be their friends and help them into the kingdom of Christ. But our silence and inaction will help to keep them where they are—a perpetual menace under clerical domination to our civil and religious liberty. Let us try then, dear sisters, without fear or hesitation, to obey the command of Christ, to disciple the whole world, including our Roman Catholic fellow citizens.

DIFFICULTIES IN INDIAN MISSION WORK.

By Rev. Daniel Dorchester, D. D., in *The Central Christian Advocate.*

THE phases of religious work among the American aborigines are gradually changing. Some of the old-time peculiarities have passed away, making the work more hopeful, but other phases remain, enhancing the difficulties. Most of the larger tribes have long been settled in reservations with officers in charge and all under close inspection by the government. Much has been expended in schools, agricultural implements, wagons, horses, cattle, etc.; and farmers are appointed to teach the art of cultivating the soil. Many Christian missions have been established. These things have gradually modified many of the Indians, introduced new modes of living, and permeated them with the ideas and habits of civilized society. In the better classes the aspects of Indian life have widely changed, and missionary work may be carried forward with encouraging results.

Nevertheless there are two classes of Indians among whom the work of education and christianization is still attended with great difficulties: First, the better class of those Indians who are still denominated *wild;* and, second, the very lowest and most degraded class, morally and socially, who present so sad a spectacle along the lines of the great transcontinental railroads.

As to the *first class*, we find them in portions of Montana, of the Dakotas, of Idaho, and of Oregon and Washington, remote from railroads. This class includes the Apaches, the Navajoes, the Southern Utes, the Uintahs, and some other tribes, most of whom are yet quite wild and degraded, though not belonging to the second class. Among the first of these two classes are our two new missions among the Navajoes and the Piegans or Blackfeet.

These wild Indians are proud, haughty, independent, and dignified in bearing, looking upon labor as beneath the rank of red men, and upon all menial services as belonging to women. They have not forgotten the old warpath education and love of hunting, and go yearly to the mountains for game, berries, etc. On the war-path the Indian used to become excited, endured great fatigue, protracted fasting, and severe cold. Returning to his lodge after the war dance and feast were over, he sank into apathy and indifference, which won for the red men the reputation of being taciturn, stolid, and unsocial. And yet ordinarily he is cheerful, contented and friendly, when kindly treated, and has intense love for his children. For the white man who has proven a true friend, an Indian's love is little short of adoration; but he knows only the bitterest hatred and revenge for the perfidious deceiver in a white skin. By his education on the war-path, which opened to him the way to honor, fame, and distinction, he became a fearless and terrible enemy, sparing neither age, sex, nor condition. With the first yell of the war-whoop extermination began, and innocent and guilty alike perished.

This faint picture of Indian wars is becoming fainter and more impossible, though the wild Indian still remains the stolid, haughty barbarian. It is quite certain that we are to have no more serious Indian wars, but in remote localities there may be occasional outbursts, on a small scale, chiefly brought about by lawless, desperate whites on the frontier. In my opinion, no such large combinations of Indians are now possible in the great wars of fifty to one hundred years ago. The tribes are divided and settled upon reservations widely separated, kept under close surveillance, and are being initiated into industrial pursuits. It would be a difficult matter now to bring together five hundred armed warriors. Outside Arizona and the Dakotas, it may be set down as impossible, and, even in those localities, it is highly improbable. It would require a genius mightier and of greater popularity than King Philip, Pontiac, or Tecumseh, to rally and combine such a band in hostility to the government. We have now no such noted Indians. Red Cloud was never their equal, and he has reached his dotage; and Sitting Bull, never a chief, but a medicine man, and the greatest mischief-maker in our day, has passed away, leaving no successor on his old lines. The Indian elected as leader of the old Sitting Bull band has joined the Congregational church and led his followers into that communion. Moreover, there is little unfriendly feeling toward the government among the present generation of Indians.

Thus it is evident that though we still have many Indians who are quite wild and uncivilized, and among whom missionary work will have its difficulties and trials involving much self-sacrifice,

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27 N. Y.

yet, as compared with twenty to eighty years ago, the circumstances of the field have vastly improved, and the results may now be more easily gathered, husbanded, and built up into enduring forms

The *second class* referred to are the lowest of the Indians, physically, socially, morally, and in temporal circumstances —largely stragglers and outcasts, though not wholly so—like the Wallas and Diggers in California, the Washoes and a portion of the Pah Utes in Nevada, the Hualpais, and a part of the Yumas and Mohaves in Arizona, the Bannocks in Idaho, and some others. Among these no missions have yet been undertaken.

The condition of woman is always a clear index of the progress or lapse of any people. By nature, the women of these tribes appear well disposed, industrious, and submissive, and could they have the same opportunities would prove more than the equal of the men, morally and intellectually; but, treated as tools and servants, there is no chance for employment of a profitable and praiseworthy character. Consequently, partly from necessity and partly from an inclination to gratify a craving for food and a fancy for trinkets, under the solicitations of white men, and encouraged by those who ought to be their protectors, many girls are early led astray, and become the sport and traffic of worthless Indian men. In a year or two these girls are diseased; at the age of twenty they wear the features of thirty-five or forty; and before reaching thirty years they die shameful and miserable deaths.

In some portions of Nevada and California, the struggles of the Washoes, the Wallas, and the Diggers for subsistence, show how degraded must be the condition of the women who do a large part toward procuring the livelihood. Owing to the occupancy of the Indian lands by whites for mining and agricultural purposes, the game has been driven off; the acorn trees are gradually cut; seeds and nuts, once the staple diet, have been diminishing; and the people are pushed to sad extremities—into conditions and modes of living so degraded, it is impossible to conceive how any people could long survive.

These Indians live in small bands and are often destitute of clothing, save the refuse garments thrown away by the whites. For houses or huts, a few poles covered with brush, rags, and sometimes skins of animals, answer. They are poor hunters and too indolent for much exertion. Begging is the chief occupation: and they hang around villages picking up castaway garments. They attend the slaughter pens, and may often be seen wending their way homeward with baskets loaded with offal from the butcher-shops. Late in the spring these Indians migrate, following the melting snows toward the Sierra Nevadas, returning in the autumn in time to escape the falling snow. During these excursions the wanderers subsist chiefly upon acorns, pine nuts, soap root, grasshoppers, yellow wasp grubs, grass seeds, berries, and buds. The men occasionally work a little for the ranchers, but mostly prefer begging and semi-starvation.

The condition of most of these Indians is the most miserable it is possible to conceive, and their mode of living filthy and abject. They are docile and by no means warlike, though robberies sometimes occur, for which severe punishments are sometimes given in the courts. They love whisky, and though seemingly far from duplicity, cannot be induced to tell who gave or sold the liquor. In morals the condition of these Indians is deplorable; prostitution, drunkenness, gambling, and laziness drag them lower and lower.

These red men have confused ideas of an existence after death, and many cremate the dead instead of burying. The

clothing, beads, and all other effects of the dead are also burned. They are believers in witchcraft, holding that a person possessed of that terrible power can transform himself into a bear and torment his enemies.

It is not easy for civilized people to imagine the condition of the Indian women of such tribes; how hopeless their outlook; how dwarfed the possibilities of life; what meagre conception of virtue and of character they inherit. There are several thousands of Indians in the United States of just this class, and woman is the center of this gross, pitiable mass. Speaking discriminately, I will say that these Indians may have slightly improved in some respects during the last fifty years, but, as a whole, morally, socially, physically, and intellectually, they have sadly deteriorated from year to year. They are in the lowest condition of superstition and heathenism, and physically full of disease. The beneficent influence of civilization in its best sense has not yet dawned for them, though surrounded by nominally civilized communities; nor has the Gospel of grace and mercy ever touched their hearts.

THE CLAIMS OF HOME AND FOREIGN MISSIONS.

A PARABLE.

NCE, in a great city, there arose a mighty famine. This city was in the domains of a King, wise and good, always ready to supply the needs of his subjects. No sooner did the cry of the starving masses reach his ear than he sent bread to that city—bread enough and to spare—with the command to his servants there, "Go to every house; give bread to every creature"—a command short and concise, but clear enough to convey his exact wishes to his servants. So *we* should say; and yet some time passed ere the servants fully realized that the command and *the work* were meant for them. Indeed, they seemed to be asleep until the cries of the starving could no longer be ignored.

Then they rose up in a great hurry and began rushing about with bread. But they made a great mistake; instead of spreading their forces and distributing their bread equally throughout the city, they collected in one small district and commenced to deal out the bread most liberally to its inhabitants, and soon they were all very busy indeed. Occasionally some one would suggest that bread *might* be needed in other parts of the city, but they were hushed up by the reply that *they* could spare no workers; the other parts of the city were dirty, low and disagreeable. Besides, several were not *quite* sure that the King intended them to go to the other parts of the city; at any rate, he had not sent *them* an individual message. So, they went on growing more energetic, pressing everyone into their service, until actually among so many workers some houses were left without bread because each one *supposed* some one else had called there.

After a while they formed themselves into bodies and labeled their bread by various names, and each body praised their own bread and thought little of that of the other bodies, and then they fairly came to open quarreling, for they were so numerous that they got into one another's way and were very jealous lest any of those they visited should taste any other bread than *theirs*. At first the people were confused, not knowing whose bread to take; many ending by

taking some of all. Finally, many had so much that they grew tired of it, complained that it was stale, they must have *new*; others wanted it spiced and sweetened, or so thickly spread with jam that the bread could no longer be tasted; and the end of it all was, many declared that bread was no longer fit food for their children and they kicked it out of doors.

Meanwhile the cries of the starving ones became louder and more pitiful, and many among the workers felt that they must no longer close their ears; that the King *did* mean *every* house and *every* creature, and that his commands were as distinctly to them, *as his servants*, as though he had called them personally by name. And so they went in little bands, very few at first; more in time, as others recognized the call and as the pioneers came back to plead for more helpers and related the pitiful state of the starving masses. But they did not always come back, for many of the starving people had become mad through neglect, and unable to distinguish friend from foe, they murdered many of those who came with the bread in their hands. Others, more intelligent, who knew what was going on in the favored part of the city, asked, "Why did you not come before? Do you not *care* that we starve? We hear that *those* people are tired of bread and will not even give it to their children, while WE have not had the chance of a crust for ourselves or our little ones."

And, O! *that* was the hardest trial of all that these pioneers had to endure. But their example stirred up others and as they fell, one by one, by the mad hands of some starving wretch, or by the more hidden dangers that infested those parts of the city, there were always others ready to fill up the gaps. At first they met with but scant sympathy from the mass of those busy workers. Loud were the grumblings when they suggested taking some of the bright young helpers back with them; many solemn utterances of that oft-quoted proverb, "Charity begins at home;" but there they always stopped and did not go any farther, quite forgetting the rest of the proverb is, "But should *never* end there."

Many a fair young girl, casting wistful glances to the far-off neighborhood of the starving, was chilled by the frowns of her mother, who bade her be content with carrying round a few loaves occasionally in her own immediate neighborhood. Many a brave, talented youth, burning with zeal to rush off in answer to those heartrending appeals for help, was argued down by cool, sarcastic, sometimes half-plausible remarks and reasonings about "buried talents," "casting pearls before swine," "brilliant prospects at home," and "letting his light shine where it would be appreciated."

Some of them even began to take pride in those small, but increasing bands, going forth from time to time; and as they bustled about, treading on each other's heels, often with scarcely anything in their baskets, but rushing on their rounds from mere force of habit, they would smile complacently at each other, and say, "See what grand things *we* are doing over there!" But it never occurred to many of them that *they* ought to have been there too.

And suddenly the King came.

As the busy workers paused expectantly to hear the words of approval and commendation they looked for from his lips, slowly and solemnly came these words: "This *ought* ye to have done, and *not to have left the other undone*."

Selected.

Seven hundred and eleven female missionaries are at work in India. During the last two years these visited 40,513 heathen families, and instructed 62,414 heathen girls in the different mission schools.

THE NAVAJOS.

BY REV. HOWARD R. ANTES.

OF the Navajos, who are 1600 strong, and neither civilized nor christianized, much may be said that ought to awaken an interest and sympathy on the part of the Christian people of our country. They are, in the first place, thorough heathen. Not a soul among them knows enough about christianity to want it, or enough about God to pray to Him. Not a man or woman of them can read or write, or knows but little more than how to count small numbers. In this pitiable ignorance, and its attendant degradation, they live scattered around on their barren and desolate reservation, knowing not the first comfort of bodily existence and caring nothing for the soul's salvation, and worst of all uncared for by the great and rich Christian church.

Notwithstanding their reservation is in New Mexico and Arizona, adjacent to Mexicans and Indian tribes long ago completely catholicized, yet even by the Catholics have the Navajos been neglected. Among all the Navajos we have ever seen—and we have seen a good many,—we never saw but one wearing a Catholic string of beads and cross. When he was asked how he got them he replied, "From a Mexican." He appeared to have no idea of its meaning or significance, and probably got it by gambling. The only trace of any knowledge of Catholicism we have seen among them is in the name *a na shody* (the man who drags his coat tail) they give all priest or preachers. To the writer, however, they have given a more creditable name, that of Hosteen domingo—the Sabbath man, owing to our observance of, and attempts to have them observe, the Lord's holy day. Up to within five years ago no missionary effort was made by anyone in their behalf except a short and fruitless one by the Mormons. Then the M. E. church opened a mission at Fort Defiance, Ariz. A year later the Woman's Home Missionary society of that church sent a couple of women to the San Juan valley, on the northern border of the reservation, 120 miles from the other mission, and there opened a mission. Both these missions have been kept up during this time; the former, however, is without a missionary at present. Last spring we were providentially led to enter this field as an independent missionary, intending to establish a non-sectarian faith and industrial mission. Other missionaries there are none among the Navajos.

In many respects the Navajos are unlike many other Indians. They are very bright. One sees few stupid faces here. They are more willing to work than Indians generally are. The men do not consider themselves degraded to do any kind of work for which there is a prospect of getting pay, or which is necessary to be done in order to raise something to eat. Not being "ration Indians" (the government does not feed them), they must manage somehow to get their own living. This they do mainly from their flocks of sheep and goats—there is no game they can hunt, —and the small patches of corn they raise. To do the latter requires an amount of work on their part of which people living in the East have little idea. In the first place irrigation must be employed in order to raise anything. Ditches must be dug, often long distances, through which water is to be run on the land cultivated. As a rule the Indian has neither the tools to work with nor the

knowledge how and where to build them; and notwithstanding he works long and hard to get water on his land, he generally fails in doing so. We have seen mile after mile of deep ditches that had been dug by Indians, but without a survey, and therefore useless for carrying water. The Indians must therefore carry water by hand from some stream and water the corn, hill by hill. This in the intense heat which prevails here during the summer, and with the inconvenient and small cans, jugs, or whatever else they can get that will hold water, is a hard and tedious job, which we imagine few white people would do very long. We confess to being stirred to the extremest pity as we have seen this work carried on. With glad eagerness have we gone and surveyed ditches for some of them, and expect to do more of that kind of missionary work, or any other that will benefit either the bodies or souls of these people.

But after that is done the Indian's hard work will still remain. More than likely he will have to spade or grub his field by hand, since he is too poor to buy plough and harness with which to work his horses. Of horses he has plenty such as they are, small and unbroken ponies or bronchos, but they are of but little use to him. We have known Indians to be "rich" in horses, but so poor in everything else that they were on the verge of starvation. During the last two years, on account of the drouth which prevailed here as elsewhere in the West, many horses and sheep starved, and the Indians themselves would have starved had not their agent come to their rescue with a government issue of flour. One instance we learned of where a couple of Indians had an ax given to them by the missionary, and with this as their only tool, first constructed wooden paddles for shovels, sharp sticks for ploughs, and dug a ditch and planted a patch of corn.

The noticeable feature of this hard work being done is, that the men do it. The women are not expected to do it. They too work hard, and in many cases quite persistently, but it is principally at blanket weaving, or in carrying water for domestic use and for irrigation. Of course the women have sole charge of the sheep, since they are the professed owners of the flocks. They do all the herding,—or rather girls do that—and the butchering and cooking, and as is the case with all unchristianized people, have after all the heaviest burdens to carry, and the fewest pleasures to sustain them while doing it.

Pitiable indeed is the heathen woman's life. Her need, if it had a voice, would surely utter the Macedonian appeal, "Come over and help us" to every Christian, and especially Christian woman who may read these lines. But, alas, we fear, our effort to speak for her is too spiritless and weak to awaken the Samaritan spirit in many, who could, if they would, do something more practical and Jesus like for these poor creatures than imitate the priest and Levite, who passed the smitten man by, as it seems so many are doing by the Indian. Would that somehow, through us or any other instrument, the Holy Spirit would speak to the careless ones, the selfish professors, the do-and-give-nothing Christians, everywhere so numerous, and opening their eyes to see the privilege of being a co-laborer with God, and enlarging their heart to know the joy of opening one's hand wide to needy humanity, bring many of them into active participation in the glorious work of bringing the last Navajos to the knowledge of God, and salvation in Jesus His Son. What though the multitude be great, and our visible supply of food for their hunger, but a few loaves and small fishes: ours nevertheless may be the unspeakable joy of giving them all to eat,—if but the

divine one has first sanctified and made adequate our offering—and afterwards have "a hundred fold" more "fragments" for our own sustenance in coming days than we had before we gave our all to Him.

Because we have no interpreter, and no money to hire one, we thus far have not been able to preach to them many times. When we did have an interpreter we gathered the Indians together under the trees by the river side, and in simple phrase told them a little of God and the gospel. Very attentively did they listen to truths they never had heard before. Then a man spoke up and said, "Pray to your God for us, and ask Him to send rain, so our horses and sheep and ourselves will not starve. We have prayed to our gods but it don't do any good." And when we said, "We will, and now all of you who in your hearts want this thing, and are ready to ask God yourselves for it, kneel with me while I pray," ten of the congregation knelt in reverent silence while we prayed. At another time a poor sad faced woman said, "I am aching for a new heart. I would pray to God for it if I knew how." And at still another time an old man said, "Hurry and learn to talk Navajo so you can tell us about God."

From these and other indications of a desire for the gospel we are permitted to see, we take courage. We know, however, that the great body of the tribe is as yet a sodden mass of indifference and heathenish superstition, with no knowledge of or desire for the white man's religion. We do not wonder at it, since they never have had an opportunity of seeing and feeling what that religion is. Little indeed has been the christianity that has "come West" far enough to get into these barren deserts, bleak sand hills, and rocky mountains, where the Navajos wander, suffer and die. Little even of human kindness, to say nothing of the Christian charity which seeketh not her own, has ever been bestowed on these despised creatures. It is no surprise therefore if many of them greet us as did the man with the legion of devils whom Jesus met in the country of the Gadarenes, saying, "What have I to do with thee?" The rather is it a surprise that they receive us as kindly as they do. But whatever the greeting, whatever the number of unchained devils be in them, whatever the opposition of the one who not yet is "chained for a thousand years," whatever the hardships to be endured, the sacrifices involved,—by the power of the word, and the spirit which *worketh in us*, these Indians must be delivered from their bondage to the wicked one, and clothed and in their right mind brought to sit at the feet of Jesus, with ourselves to learn of Him while we love, praise and adore Him as our Saviour forever and ever. What say you, friends? Do you want any of these heathen for your inheritance? You can have as many as you will seek and find by your faith, love, and charity, In His Name."

JEWETT, NEW MEXICO.

SHE IS TOO PRETTY TOO BE A MISSIONARY..

Such was the comment made by a fashionably dressed young lady upon a graduate of the Training School at "2411." Similar declarations are not uncommon among a class of people who are completely dazed at the thought of a girl upon whom nature has smiled fitting herself for missionary work. They can excuse it in a plain girl, but for a pretty one to bury herself in such a career is

unpardonable. In their opinion those suited for such work have faces of unmarked interest, minds with one idea, of course a religious one, shoulders rounded, and an attire of old-fashioned garb. The pretty girls should devote their lives to the world's merry-go-round. It is a matter of interest to notice the look of wonderment dawn upon the faces of these people when they discover that smart girls, intellectual girls, fun loving girls, and even pretty girls, take no delight in society's gay life. Their choice is to consecrate all they are and have to help make the world better. When these people come in contact with such girls they are actually surprised to find they are not sepulchres as they expected, but genuine palaces radiant with joy and happiness. Closer acquaintance only deepens the mystery, and they wonder how this can be. The only solution to the problem is that these girls have the secret of a happy life, and with their beauty are doubly blessed. They have chosen a path that will increase their value in making them useful as well as ornamental. In exchange for the admiration of society life, they advance much higher by reaching the very heart of many lives who rise up to call them blessed. In exchange for "being ministered unto" they prefer to minister, by which comes a reward of joy known ouly to those who have tasted. In exchange for fluctuating flattery for their outward beauty, they nurture an inward beauty that binds to themselves scores of hearts with cords of changeless love. In exchange for petty gossip, their lips are ever busy with the old, old story and its healing balm. Surely they are not subjects for pity, but rather for envy, since their cup is full. Peace, love, and an assurance that they are daughters of the King, with a clear title to an eternal inheritance, are theirs. Instead of dampen, ing their ardor, society had better stimulate it. It had better thank these girls because they are glad to christianize communities otherwise vicious; because they are willing to expose themselves to danger and disease for the sake of translating hovels into homes; because they are eager to rescue the children from the demon of drink for "God and home, and every land." When will the world learn that these girls find more real satisfaction and joy in such a life than all else beside? When will it realize that pretty faces are as much appreciated in the darkened as in the more favored places? They have chosen the better part. They are the artillery of a vast army which is fighting to plant the seed that will uproot strife and hate in every corner of the earth. They are an army of royal descent, destined to win the greatest victory the world ever saw. God had a purpose in making these girls beautiful, and certainly He has first claim to the power they possess. —*Adelaide W. Harrington in Tidings.*

Missionary Correspondence

LETTER FROM EGYPT.

AS you all know I have not been in the field long, a little over seven months, and will dwell rather upon personal experiences than upon my observations of the work of other missionaries. Have been busy at Alexandria ever since I came, except last February when I took a trip up the country to attend the meetings of the association at Assiout. On my return I stopped a while in Cairo.

The whole time spent, including traveling, was ten days. Of course the most of it was in attending the meetings of the association; still I got a glimpse of the work in both stations, and it certainly showed evidence of prosperity.

The forenoon is spent entirely in the study of the Arabic, and I am very thankful to Him, the Giver of all gifts, that my tongue has been loosed, my memory strengthened, and my health preserved sufficiently to get as much of the language as I have in the short time I have been here. Have already visited two homes where I had to rely solely upon myself for the language, and my efforts in both cases were not unblest; but I long for the time to come when I can speak the Arabic as I speak my own tongue. My present teacher is a young Copt, one of the teachers in the training college. With him I spend two hours each day in reading and translating the gospels and in general conversation. He is a most acceptable teacher, but will be with us only during vacation, after which he must return to his work in the college; but we will get another. Of course we can, as before, get the assistance of the Mohammedan Sheikh, who knows Arabic grammar, and the Syrian who can teach English but the latter is a member of the Greek church, and it is much more pleasent to have one of our own people. Yet it is perhaps better as the teacher may become the taught. We know of an instance where a Mohammedan Sheikh was converted to Christianity through teaching a missionary.

The afternoon, from two till half past four, is spent in the school. From two until three I teach three primary classes English. I give twenty minutes oral teaching to every class. Two classes are in one room and two small ones in the room adjoining. The first are set to writing their lessons in their copy books, and are left under the care of the head teacher, whose work is so arranged that she has nothing to do at this particular time but to remain in the room and give any assistance necessary during my absence from them. While this work is going on I am in the other room with the wee ones, giving them their oral lesson, leaving written work upon the board for them to copy. I change places with the head teacher, the little ones getting assistance in holding their pencils, etc., while the larger ones are getting their oral lessons. The more advanced of these two classes know how to use the dictionary, and so can help themselves a good deal. The smaller ones must have every new word interpreted for them. This is a great benefit to me, for I thus gain daily repetition of Arabic words; besides I think it much better for me to teach the English than for some of the native teachers to do so, for I speak in English as much as possible so as to give my pupils the benefit of the talk, while the Arabic teacher often speaks in her own language. 'Tis true I have often to interpret every sentence I speak in English, but then it does us all good. The monotony of these lessons is frequently broken by an exercise—gymnastics or calisthenics.

I also teach an English class in general history. There are three large girls in this class—three beautiful Jewesses. They have been in school for years under the careful training of Miss Frasier, and yet not one of these girls will enter our places of worship upon the Sabbath-day. I spend only about fifteen minutes each day with them, for really when time is so precious I question the justice of giving them more. The gospel has been taught them, and there are many little ones coming from new families for whom the time is more worthily spent.

The last hour of the day is devoted to sewing. A special teacher is employed

to take charge of this department. However the smaller pupils are taught by their respective teachers to sew, knit, crochet, etc., and only the more advanced are under the care of the special teacher. The orientals are very fond of embroidering, and many attend school chiefly for this one feature. Many become very skilful in this work and have produced some beautiful specimens. I also have a sewing class of my own. It is composed of girls who cannot pay their tuition. Through the kindness of friends materials are donated for the use of these girls. Within the last two months the smaller girls have made a very nice crazy quilt and are delighted with the pretty colored pieces of silk and velvet; and considering their age the most of them have done remarkably well. One girl has made a beautiful apron, another a pair of slippers, another a slipper-case, etc. This work is to be sold to pay the tuition of the girls. French is taught in the school. There are eleven girls studying it, but the most of them prefer English. The French is quite expensive, and besides were it not in the school more time would be spent by the pupils upon English and Arabic, which I am sure would be more beneficial in the end. The chief reason why I have taken so much pains with the English, is to encourage its study and to make it as attractive as possible. My plan is to have the Arabic and English languages only taught. The English can be taught by the missionary in charge, if she have an eye to school economy, and if it does not interfere too much with her regular and loftier mission of visiting and teaching in the homes. As one of our most talented missionaries remarked at the last meeting of the association, "As long as we preserve the Arabic language, we preserve Mohammedanism." We all know the English language is fast becoming the language of the world, and we know that it to-day teaches the highest civilization and the purest Protestantism. In our school of eighty pupils we have thirty studying English and it is most encouraging.

Two of our pupils, Coptic maidens, have gone out as teachers in a new school opened by one of our church members. The girls occasionally visit me after school hours at the mission house. They seem much delighted with their new work. Another one of our girls, who is a good sewer, got a position as seamstress. Although she is never with us in our meetings, (she is from the Greek church) still it is a great credit to the school that she was able to do this. Still another girl has paid her tuition by teaching three-quarters of an hour each day. I went down to the mission house one morning to see how her little ones were getting on, and they were doing finely. She is struggling to prepare herself for a teacher, and I hope soon to see her teaching in this school, for she is truly worthy. Still another big girl pays her tuition by talking with me "the third hour" (we are required to spend three hours with an Arabic teacher each day), and in this way I get many words, for as you know, the colloquial is not the same as the written language. Another encouraging feature is that several girls have attended Sabbath services regularly for weeks past. Perhaps more would do so but our services are not held in the mission house, but in the Scotch church, and must necessarily be held at an early hour (8:30 a. m.) before the Scotch have their services. These same girls meet with me for an English prayer-meeting at 5 o'clock every Sabbath.

I would like to write something of my visit to the homes. I have been able, thus far, to make fifty calls, but lest it make my letter too long I will wait D. V., until another time.

June 22, 1895.

LETTER FROM INDIA.

DHARMSALA, INDIA, June 17, 1895.

DEAR MAGAZINE:

The last week has been a very busy one. Little Mary Holliday has been very ill and we have all taken our turns watching by her bedside. There are so few of us here in Dharmsala that Miss Spencer and I being the freest from other duties have taken every alternate day and night with her, giving us very little time for letter writing. Consequently mail day has come around and this letter should have been towards completion. Mary has been very low, drawing even nigh the gates of death. On Saturday she was moved down to the lower house with a hope that a descent of a 1000 feet might help her. Although it is a question of time as to how soon she will be well and strong again, we are all very hopeful now of her recovery. We all feel that the great Hearer of all prayer has heard our prayers and has willed that she should be given back to her parents.

You have undoubtedly heard of the death of little Howard Morrison. He too was a patient little sufferer, but now he rests, free from pain in the arms of the gentle Saviour.

Those of us who are at the task of learning the language, and the married ladies with their families, are passing the summer here on the hills in the rain and cool while the rest are toiling away in the heat and rain of the plains. How we long to be able to take some of the burden off the shoulders of those weary ones and place it on our own, but as yet our mouths are closed and our tongues dumb. I have had very little time or opportunity of looking upon our mission work in its detail but I have seen enough to fully convince me that there is much more to be done than I had conceived of before setting foot upon India's soil. When I left home and native land to come here, I felt that India's need was great, but now I feel that it is greater. During the past winter I have been with the Morrisons in Rawal Pindi, a city of over 40,000 inhabitants. Not only over this immense city but over the whole Pindi district, which contains thousands of souls precious in God's sight, is one missionary to bring to all these the word of life. In the native congregation there are women capable and willing to do much in the Master's name if they only had some one to plan the work and direct them in it. Already there are two schools in operation—one for Hindu girls and the other for Mohammedan girls. But Mr. Morrison with his other numerous duties has no time or very little to look after them. The school for Hindu girls enrolls over two hundred and is doing as well as can be expected. A native Christian woman is head mistress and is doing her best, yet how much more might be accomplished there. Miss Spencer and I visited it several times, and how it made us long to be ready to work among these women and girls! Bright happy faces look up to us willing to be taught, but our tongues spoke not. The school for Mohammedan girls is quite small, but there is sufficient foundation on which to build. To see so many bright little girls deprived of learning even the least of those things which an American girl holds dear, and especially to see so many living day after day without the least knowledge of the true way of life, made our hearts ache for them. Then there is so much room for carrying on zenana work also. Oh, could you but know how much there really is to be done in the part of God's vineyard which he has given into the hands of the United Presbyterian church to husband, I know our noble

women would not cease to send lady missionaries till the field is properly supplied with laborers. The gold would come into the Lord's treasury till it is full.

The opportunity is now before us and if we fail to occupy such ground as I have spoken of who shall account for the neglect? The harvest truly is plentious but the laborers are few. I received a letter a few days ago headed, "Prayer for missions," and the very same words were used that I have just quoted. I would ask each one of you to unite in this petition. Pray for your missions most earnestly, and especially that more laborers may be sent. Christ himself said, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Word from the plains says the rains have broken and it is some cooler. It is quite cold enough on the hills to have some fire. But I enjoy the cool weather for studying,

Yours Sincerely,
EDITH M. FULTON.

FOREIGN NEWS BUDGET.

MARY B. REID.

This is the vacation season of the year, when there are little breaks in the mission work in both Egypt and India, giving the missionaries a few weeks of rest, or an opportunity to replenish their stock of strength, if such a thing is possible in a torrid climate during the hottest portion of the year.

Mrs. M. R. Hart writes from Ramle, Egypt, July 8th, 1895:

Summer is now here, and all of the mission stations south of Cairo have left the work in care of the native workers and are having their change to a cooler climate. Some are enjoying the mountains of Syria, others their stay in Scotland, while the rest are enjoying each other here at Ramle. It is very refreshing to meet together in prayer-meetings and Sabbath service when we can have our own language in praise and prayer. Perhaps we younger ones feel it more than those who fully understand the Arabic service, but it seems to lift one up. We almost think we are in our own country for the time. Although away from our stations it is not hard to find plenty of work to keep every one busy. Some have their lessons, and others have back work to do, etc.

We are now beginning to think and talk of Association meeting, which will be followed by Presbytery. Then we must think of beginning school, etc., for the coming year.

Miss Minnehaha Finney also writes from Ramle:

The girls school at Mansourah is closed for a month, to be opened again August 5th. Most of the girls were sorry to have the school close even for that long. The school for Moslem girls in the other part of the city was mentioned some months ago. Since its close most of the girls have come over to the main school, and some of them are our brightest pupils.

Mrs. A. E. Nichol writing from Brumana, Syria, July 1, 1895, gives notes of a little missionary party who are enjoying the Holy land:

I can offer but little at this time concerning the Luxor district, as I have received no word myself except the monthly report of the Bible teacher in Esneh. As far as figures can tell it is favorable.

We have lately enjoyed the great privilege of visiting Jerusalem. Though we would fain speak of the hills and valleys round about the historic city, yet space allows only a mention of what we saw in mission work. We visited Bishop Gobat's boarding school for boys, under charge of the church missionary society. There is an enrollment of 60 boys. The dormitories were marked by neatness and cleanliness. The boys acquitted themselves nicely in the class-room, and when called together in the assembly room sang beautifully in English, Arabic and German. They were dressed in blue uniform made by the members of Christian societies in Switzerland.

We also enjoyed a visit to a boys' school in charge of the London Jews' society. The language of the school is English, enabling us to understand the exercises. This work seems equally successful with that of the above society. My attention was drawn to their melodious voices in singing. There was not that flatting which is so common in many of our native schools, and it was indeed pleasurable to listen to their well-trained voices. May the true spirit of praise be as well cultivated in their hearts.

When the boys are admitted to the school a contract is signed by the parents, giving the full charge of their children into the care of the instructors of the school, and that they may be taught the teachings of Christ.

There are many independent workers who have felt called of the Lord to do Christian work in Jerusalem. Whatever others may say of them we pray that they may not teach false nor foolish doctrines; but that some good seed will fall in good ground. It was, indeed, a touching spectacle to see the Jews' Place of Wailing. There, on a Friday afternoon, we saw aged men and women, young

men and maidens, wailing over the desolate and dishonored sanctuary, as they have done century after century. The lamentations are taken from the 79th Psalm.

We met with earnest missionaries in the ancient city of Hebron. The inhabitants are mostly Moslems of a most fanatical type. Mr. and Mrs. Murray opened a girls' school in their own house. They commenced with two pupils, but the numbers rapidly increased to seventy. The Moslems became alarmed, and one day when Mr. Murray was from home and Mrs. Murray was alone in the house, four Moslem men came and with threats demanded her to close the school and receive no more girls into their house. But she was not easily frightened and replied that they would receive all who came. After more angry words they turned away to bring others to help them, but did not return. The girls were beaten and otherwise hindered from coming to school, and for several days the numbers were very few; but now the trouble has subsided and the numbers have again reached forty. Mr. and Mrs. Murray are encouraged. They say at first the children stoned them in the street, but now they run to shake hands with them.

May the Lord greatly bless their labor, and may their Christian courage be an incentive to you and me to strive to do more for our Lord and Master.

From India Mrs. L. G. Martin writes, June 25, 1895:

MY DEAR MRS. REID:—I'm very late with my news items. It has been too hot to do anything. The last few days and nights have been so trying that even the natives complain of not being able to sleep. This is very trying on the children, and we will soon have to take ours to the hills.

Little Mary Halliday has been very ill the last month, and her recovery is yet very doubtful.

Mrs. M. P. Anderson gives "News from the Jungle":

Well, we are not at Zafarwal this warm season, but here at Shakrgarh, 16 miles from Zafarwal, superintending the building of servants' houses and digging a well to make this little station inhabitable when we shall have some one to inhabit it, which seems from present prospects to be in the distant future. This is the purely non-Christian section and the work is not so heartsome as Christian work, but the seedtime must come before the harvest. If we have entered into the labors of others in other villages, our successors may perchance do the harvesting here in these. The ground this morning I found very stony and resisting. The men drove the women away at three different places. At the fourth I had a hearing. The comforting thought is, "*God* giveth the increase."

The matter of pastorates and self-support is receiving more and more attention, and God is blessing it. On the 10th and 12th of June respectively we hope to see two of our men ordained pastors in this village, in which they have been for some time laboring. Over one we are especially happy, because he is truly from and of these poor people. Not very learned, not considered a "big man" in any sense of the word, he corresponds to the "circuit rider" of early Methodist history in America. This is the plane on which we must begin self-support with these people. He is the first from among this class, and is called at a salary of less than half that being received by any present pastor. The beginning is being made in this place by the people paying almost one-eighth.

It is pretty warm now. The babies of the mission are getting pale and are being taken off to the hills. To see the unrest of the new missionaries these warm days reminds one of the time when we were not so well accustomed to the heat. It seems to make a very great difference, and we surely are very thankful that if the wind is not "tempered to the shorn lamb" the lamb grows accustomed to the wind.

In several of the stations the summer Bible schools are over. I fear this building work may necessitate the postponing of ours for this year. We very much regret that it should be so, for where we can come so little into personal contact with the mass of the Christians we feel this to be one of our most efficient channels of influence—through the underworkers. But one cannot choose his work. "What thy hand findeth to do" is often the order in mission work."

Rev. and Mrs. J. S. Barr are still at their posts. Mrs. B. writes:

The weather has been very trying for the past month, but on the evening of the 7th we had a dust-storm followed by a heavy rain, which reduced the temperature several degrees. The Simla people think it is only the "chata barsat" that usually precedes the rainy season, but we here on the plains think it is the regular rain. One indication of it is, the white ants are out in force, and the swarming female ants are dropping their wings everywhere. Other insects are very numerous. It is difficult to read, write or do any work by lamplight. They get in your eyes and ears, up your sleeves and down your back, until you are forced to run away off into the darkness.

Before this rain the heat was very great, and there were many deaths from apoplexy recorded in the daily papers; but it is by no means at an end. Between the showers the heat is still great, and it is a steaming heat, which is harder to bear and more unhealthy. This is the time for prickle heat, boils etc, which often make one miserable, to say nothing of fevers, cholera, etc. At this season all our appliances for keeping cool fail us, except the punka, on account of the dampness of the air.

We are both keeping fairly well, and hope to stay on the plains until the school closes the middle of August. There are 150 boys in the Training school. All are doing well. We hope much from these students when they finish their studies and go out into the several districts to work.

There is some fever among them, and several are laid aside by accidents—for accidents will happen among so many. One boy while throwing a ball broke his arm; another in exercising with a heavy block of wood, let it fall on his foot. We rise at 4:45 a. m., and do our outside work in the early part of the day. School closes at noon.

All our missionaries are well except Mrs. Scott who is at Monsura, where their children are attending school at "Woodstock." Mr. Halliday's little daughter Mary is also very seriously ill at Dharmasala.

Dr. Johnson writes for the News Budget:

We have just closed a most pleasant month of Bible study with our native Christian women, Mrs. Scott at the same time holding a Bible class for the men.

In 1893, we began for our class, the study of the "Life of Christ," according to Harmony, giving one month to it each year. The first year we took up, as foundation study, all the direct Old Testament prophecies, with their New Testament fulfillments, relating to the coming of Christ, the time and place of His coming, and why he came, taking up also the Judean ministry or the "Year of obscurity." Last year we studied the Galilean ministry or the year of "public favour."

This year we spent two weeks in careful review of the last two years study, and also took six months of the the third year at the "year of opposition" closing the Galilean ministry.

This systematic study of the Life of Christ has done us all great good. It is encouraging to see

the growth of interest, shown by our women from year to year. It was very marked this year, when they pressed us to continue the study a week longer. We don't wonder at this. There is nothing so soul absorbing and thrilling as a systematic study of our Saviour's life.

We had ten women, six of whom are our regular Bible readers. We divided them into two classes, which made the work easier for both Miss Ella Gordon and myself.

JUNIOR MISSIONARY SOCIETIES.

MRS. N. WYLIE STEVENSON, GENERAL SECRETARY, 161 LOCUST STREET, ALLEGHENY, PA.

Some time ago I heard a lady missionary when asked, "What did your mother say when you decided to go as a foreign missionary?" answer: "When I was a little bit of a girl I went with my mother to missionary meetings. From my earliest recollections my father and mother talked with us about the missionaries, and from the first of my reading, missionary literature held a prominent place. Really, my going was but the natural result of their training." How well many who are older remember some story or statement read in our childhood, and how it unconsciously molded our character of later years!

One has said, "The mind of a child is as clay to receive, and as granite to retain." An older Christian says of her experience, "When I was a little girl of eight years, one day I was reading a little book telling the simple story of Jesus, when there came over me such a sorrow for sin and intense longing for Jesus' love that I knelt beside my bed and poured out my whole heart to Jesus. Then came a sweet sense of acceptance, trust and safety. Although I told no one, and did not join the church for several years—at that time such a child was not considered old enough to connect with the church,—I am as sure I was converted then as I am that I am a Christian now.

"In the many years that have gone much trouble has come and many dark places have been passed through, but I never entirely lost that love and faith that came to me that day as a little child, all alone when reading that little story. Little children, accept the Saviour now. It is so much easier than if you wait until you are older and your habits formed."

"Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

H. Clay Trumbull, editor of Sunday School Times, says: "One plain teaching of these facts concerning the sorrows of children is, that the young need the comfort and joys of a Christian faith for the life that now is. The surest way of bringing even a child to see the brighter side of this life is by inducing him to put his trust in an omnipotent Saviour, who loves him, and who makes all things work together for good to him if only he trusts himself to His care and walks faithfully in His service. The invitations and the promises of the Bible are just what the children need, to give them happiness and hope for now and hereafter. This is eminently a teaching age, and one of the best ways, if not the very best, to create an interest is through our literature."

Neal Dow say: "Maine was sowed knee deep with temperance literature before prohibition carried," and he considers literature the most powerful agent they had in arousing public sentiment.

Our Literature committee has a most carefully selected catalogue of leaflets. The cost is very little; let every one of us avail ourselves of these–the children, the parent, the teacher. Let us use them liberally.

Certainly, some of this literature may be lost, may fail to accomplish its purpose. You remember in the parable of

the sower, Jesus tells us some of the seed fell by the wayside, and some fell on stony ground, and some fell among thorns; and *some* fell on good ground and brought forth some a hundred fold, some sixty fold, some thirty fold.

Twenty Reasons Why Children Should Be Early Interested In Missions.

1. It is Christlike to be early engaged in the Father's business.

2. To fulfill Christ's commission, "Go ye into all the world and preach the gospel to every creature" is the great work of the church. Teach the children so.

3. Many of the most noted missionaries became interested in the evangelization of the heathen early in life; for example, David Brainard, our own Mrs. Sarah B. Dales Lansing and others.

4. Missions are the chief end of the church's existence. Why should any child of the church grow old before becoming interested therein?

5. Before the age of 12 or 14 a child commits easily and therefore stores away in his mind what shapes his beliefs and actions in after life. Have one corner of the mind filled with facts concerning missions.

6. After the age of 12 or 14 school studies and social life make such demand upon children that their minds are turned away from church work, unless the heart is won before that time. Have the heart filled with love for Christ and missions.

7. Childhood is the best time to form the habit of systematic giving.

8. The boys and girls of to-day will soon control the pocket books of the church. Teach them now to open their hearts and hands toward God.

9. The boys of the church will soon hold the offices in the church and direct her finances. It is needful that they be filled with the mission spirit.

10. Children trained to work for and give to missions are likely to become more useful and generous as they grow older.

11. The work of missionaries is largely with the youth of every land.

12. The name "missionary society" is a constant reminder of the commission of Jesus. The name itself is a teacher and does teach.

13. Through this society we can reach many in the homes of the unconverted and bring many needy ones to Christ.

14. Children who begin in earliest youth to send to the Christless, God's precious truth will never have to be converted to missions.

15. It so broadens the intellectual and spiritual horizon as to make our children forever interested in ALL lines of christian effort.

16. Because it creates a missionary spirit which may lead into active service in the mission fields.

17. Solomon says: "Train up a child in the way he should go and when he is old he will not depart from it." Mission work is no exception.

18. Children who are interested in missionary literature will have no desire for the trashy literature of the day.

19. Children taught to pray, plan and give for missions will have no time to engage in the questionable social amusements of this age.

20. Because Christ's command is, "Feed my Lambs."

Bible Reading on Temperance.

Who was the first drunken man?

Gen. 9:20-21.

When did Prohibition begin?

Judges 13:13-14.

Did anybody mentioned in the Bible ever take a pledge of his own accord?

Dan. 1:8.

How did it work?

Dan, 1:15-17.

Ought we to make companions of persons with drinking habits?

1 Cor. 5:11.

Can any drunkard enter the kingdom of heaven?

1 Cor. 6:10.

Does God pronounce woe upon drunkards?

Isa. 5:11, 22.

Why has He pronounced this woe?

Isa. 28:7.

Are drunkards likely to get rich?

Prov. 21:17.

What are the consequences of drinking?

Prov. 23:29, 30.

How may we avoid these consequences?

Prov. 23:31.

What are the results of intemperance?

Prov. 23:21.

Is it wise to tamper with strong drink?

Prov. 22:1.

What is the first temperance order mentioned in the Bible?

Num. 6:2-3.

Tell of another temperance society?

Jer. 35:5-6.

What blessing did God pronounce upon this temperance society?

Jer. 35:18-19.

Is there any rule in the Bible that governs all temperance habits?

Rom. 15:1. *Life and Light.*

(See Temperance leaflets, Catalogue of Literature.)

---

423 Second St., Rock Island, Ill., Aug. 12th, '95.

DEAR MRS. STEVENSON:

Our Junior missionary society was two years old last Friday, Aug. 9th, and celebrated the event by spending the afternoon with their leader. The time was spent in games, Miss Mildred Warnock winning the prize in a contest in transposition of words, and Miss Gertrude White for making the greatest number of words out of the word "Missionary" in a given time. At 4:30 refreshments were served, and the guests went to their homes. On Sabbath morning, Aug. 11th, when the Sabbath-school superintendent gave the school an opportunity to pay for their birthdays, he and others were much surprised to see young ladies, some very young, come from all over the room and deposite two cents in the box. The leader explained why some of them were coming to the box for the second time in 1895, and the school wished them two years more of life and prosperity.

I thought you might be able to mention something of our "birthday" in your items. I tried the birthday party last year when we had only nine members, and was so well pleased that I thought I would try it again. I think I shall wish to celebrate in a similar way as long as I have charge of our Juniors. Very truly,

MARTHA W. DAVIDSON.

Let us hear from many others about their entertainments, methods of work &c. We specially request that anything good in the way of exercises or recitations for open meetings or Presbyterial conventions be sent to your general secretary. She is so frequently called upon for assistance along this line that at times her supply becomes exhausted.

EDITORIAL DEPARTMENT.

The prophet Isaiah heard a voice saying: "Who will go for us?" It was a voice asking for volunteers. When our Lord told his disciples they were his witnesses, and said, "All power is given unto me in heaven and in earth," he did not ask for volunteers, but he said "Go."

One of our earnest but overworked misssionaries in a private letter says: "Our people at home do not realize how necessary it is to work quickly and whole heartedly. I know they do not feel the awful need. If they did they would not rest day or night till more help was sent. Are the missionaries any more responsible for this work than those at home? We are all one in the Lord's vineyard; why should we have to plead and plead as though it were for our own sake? I did feel that at home there was so much for self—fine churches, fine preaching, fine meetings, etc., until one grows weary of it, heart sick, and longs to be where there is more simplicity. I do not condemn the methods of work at home. They are good and their fruit is abundant, but surely too much time and money are spent for self entertainment and selfish gratification."

That "Man's inhumanity to man makes countless millions mourn," has again been shown in the cruel treatment of the Indians by the people of Wyoming. What a wicked scheme, to raise a report that quiet Indians were on the war-path, and so rouse sentiment against them for a war of extermination. Now for the sequel: The Indians were off their reservation, but merely for the purpose of getting game, which they are allowed to do on lands unoccupied, and they doubtless thought (rightly or wrongly is a question) that these were so. Not a white settler was molested, but a band of Indians was found, taken in charge by white constables with orders to shoot the horses under them should they attempt to escape. They were unarmed and did attempt to escape. Were the horses shot under them? *Not a horse was injured*, but eleven red men were shot down in cold blood to please the cattle kings of Wyoming. Certainly Indians have on occasion been horribly cruel—so have white men, and two wrongs do not make a right. Let us strive to christianize the Indian, not to exterminate him.

A friend writing from Damascus gives the grateful information that, after many and annoying delays, work has been begun on the hospital which is to be erected by the Edinburgh medical mission.

The questions on the early training of children in missionary work were prepared for the Junior hour at the annual convention and were gathered from experienced workers in our own church.

The "Grand Old Man" has again spoken on the Turkish question. He recognized that the sentiment of indignation aroused by the barbarities in Armenia is stronger in America than it is in Britain. All honor to the New York Independent, and our own and other church papers, for their noble and advanced position as to the responsibility of the United States government in this affair. Turkey's day of reckoning is approaching. The laws of civilization cannot be transgressed with impunity. "But if they will not obey I will utterly pluck up and destroy that nation, saith the Lord."

The marriage of Rev. David Reed Gordon and Miss Grace Williamson took place in the 2nd church, Xenia, August 7th. A unique feature of the occasion was the procession of about forty members of the mission band of which Miss Williamson had been the efficient leader. In a few weeks these young friends sail for India. The success of any cause is due to the preparation designed to this end. Forty-one years ago Rev. Andrew Gordon was sent out to India, the success of whose faithful labor is well known. His son, who was born in India, with the same characteristic modesty and faith, is now under favorable circumstances to take up the work, which we think will be followed by great results if thoughtful preparations are prophetic. For years Rev. David Gordon has been planning for this work, making every arrangement likely to facilitate the end. Mrs. Grace Gordon is well equipped in mind and heart and will be a valuable help to him whose life is given to the Master. Having taken a course of Bible training in Moody Institute, few missionaries go abroad with more hearts and eyes guarding their success. May they and all our missionaries receive the prayers of the church.

It is thought inexpedient by the resident friends of the mission at Miller's Ferry to re-build at that place at present. Consequently the educational work there must be discontinued for a time.

China seems, like a spoiled child, to hardly know what to do with herself. Beaten by Japan she turns her contemptible fury on English and American missionaries. These massacres have been committed in outlying provinces, and central China may have too much wisdom to be mixed up in them, and we hope such will be the case.

A medical department in connection with Knoxville college will be a new feature of the work in that institution for the coming year. This is without additional expense to the Board of Freedmen's Missions.

Stambuloff Assassinated.

The Bulgarian statesman Stambuloff, whose ugly assassination was one of the great political events of July, had scarcely more than completed his 40th year. He was one of the young Bulgarians who had been trained by American teachers in Robert college on the Bosphorus, but his staunchest colleagues and most high-spirited supporters consisted of the Robert college boys. Leaving school at Odessa in 1875 when twenty years old, Stambuloff joined the patriotic revolt of the Herzegovinians. He served in the Russian army of Bulgarian liberation, and at once entered Bulgarian public life at the end of the war against Turkey. He rose rapidly, and before he was thirty he was the acknowledged political leader of his countrymen—the "Bismark of Bulgaria." His hand dominated Bulgarian affairs for the ten years from 1884 to 1894. The reigning prince turned against him last summer, and for the past twelve months Stambuloff had been in retirement. If Bulgaria keeps a distinct existence, after generations will make a mighty hero out of Stambuloff. He was a sincere patriot and a political genius.

STUDIES FOR MISSIONARY SOCIETIES FOR 1895.

OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

PROGRAMME FOR OCTOBER:

SUBJECT.—Indian Missions.

Opening devotions, in which the following scripture selections and psalms may be used as desired; Genesis 4 : 9-10; Isaiah, 55th chapter; Isaiah 56 : 1–7; Psalm 47; Bible Songs No. 63; Psalm 61; Bible Songs No. 80; Psalm 121; Bible Songs No. 180; Psalm 100; Bible Songs No. 140.

Paper, The North American Indians —the "wards of the nation;"—their unchristian treatment by a christian government. See "A Century of Dishonor," by H. H.

Sketch of John Eliot, "the apostle of the Indians of North America."

Paper; subject, Mission work among the Indians at Warm Springs and Simnasho. Roll call. Business.

Extracts from "Indians in the United States," in *Missionary Review of the World:*

"A nation may be in such a position that another nation may be entrusted to it. We are speaking now of America and the poor redskins in the United States who are expressly acknowledged by the American government as its *proteges* and foster children, but are repeatedly treated with anything but a shepherd's faithfulness and a father's love. * * * Not much could be done for the Indians by the first immigrants, even with the best inclinations; they had too much to do for themselves and must have been glad if the Indians only left them in peace. * * * Everything has changed since then. There are now no longer little groups of settlers who are surrounded and endangered by numerous Indian bands, but, on the contrary, small groups of Indians are hemmed in and pressed on all sides

by the whites. Already utter want and the lack of former occupation point them to agriculture, to cattle-raising, to the learning of trades, and to civilized life altogether. * * * In general now, public opinion, and quite decidedly the government policy, is that the Indians shall be made American citizens. They still possess in their one hundred and thirty-three reservations about one-fortieth of the whole surface of the United States, but it is mostly unfruitful, and poor in game. Laws have been made that the land shall no more be a tribal possession, but shall be divided among individual families. * * * If the government should really reach its aim, there would be at length no "American Indians" but only "Indian Americans," just as there are Irish, English, German, and other Americans."

MRS. R. S. FINLEY.

NEWBURGH SUMMER SCHOOL.

Our summers are fast becoming noted for the number and variety of the schools that convene. In every part of the country, and for the study of every kind of subject, they are being held. There are schools of philosophy, theology, literature, ethics, theosophy, spiritualism even. But perhaps the most numerous and certainly the most promising and hopeful are those for the study of the Bible. And they are increasing in number. The most noted are those held at Niagara on the Lake, and Northfield. It is a great sight to witness three or five hundred people, each with a limp Bible and note-book, meeting three and four times a day and sitting for an hour or more at every session of the conference, looking out the Scripture references and noting down the points as the speakers announce them. One thing invariably impresses the spectator—the expression which gathers on the faces of those who regularly attend these schools. It is bright, earnest, joyful, alert and eager. You never see anything just like it at Chautauqua or similar gatherings. At Chautauqua you often see faces that are jaded, puzzled, disappointed, or confused, and sometimes with all the light and intelligence gone out of them, for they have tried to take what was beyond them. You never find this at Northfield or Niagara, for the only book recognized and taught is the Bible; it is the first and last and final appeal. If, as we are now told, there is "a bicycle face," much more truthfully may it be said that there is "a Bible face," and nowhere is it more in evidence than at the Bible summer schools.

Our church has ventured upon a summer school for Bible study. For the first time in our history as a church such an experiment has been made, and in the judgment of those who were in attendance it has proved to be very successful. It was held at Newburgh, N. Y., under the auspices of the New York Synod, from July 17th to August 6th. No more charming spot on the continent could have been selected than this historic city on the Hudson, and the most romantic and "beautiful for situation" in Newburgh is the site of the old Associate Reformed Theological seminary. One never tired of sitting under the trees which surround the building and gazing on the magnificent landscape, the noble stream, the mountains, West Point and Beacon Hights. The seminary building was the headquarters of the school. The enrollment was over two hundred, nearly one hundred of whom were outside of Newburgh. Students came from Chicago, Philadelphia, Newville, Kansas, and two young ladies (Baptists) who have been teachers in the government schools for the Indians in Arizona, were among the number of those who might be named per-

manent students of the school, for they were present from the beginning to within three days of the close.

The studies embraced books of the Bible, e. g., Job, Romans, Galatians, Ecclesiastes; some of the Mosaic institutions, and Christian doctrine as summerized in the Shorter Catechism. There were lectures on Christian work, sociology, the testimony of the monuments in Egypt to the word, on the unchurched masses and the Gospel remedy, and on those who are "Out of Place." There was enough variety in the teaching, but the Bible was never ignored or thrust aside for a moment. It was pre-eminently a Bible school. Too much praise cannot be given to the Synod's committees, consisting of Messrs. Martin, of Fall River, Mass.; McKenzie, of Pine Bush, N. Y., and Findley, of Newburgh who were untiring in their labors, unremitting in their care and devotion to the interests of the school and the comfort of those in attendance. Much, very much of the success that has attended it is due to the zeal and self-denying toil of these good brethren.

Would it not be well to hold such Bible summer schools in various parts of our church? This is the day of earnest Bible study. Never since the Reformation has the Book commanded such attention or been so widely read and studied as now. Can we who refuse to sing in God's worship any other than the songs of the Bible afford to neglect the opportunities for a larger acquaintance with the Word of God which the present offers and the time demands? M.

IN BEHALF OF THE MAGAZINE.

[The following was prepared by the writer to increase the interest in the MAGAZINE in her own society, and was kindly furnished for publication, in hope that it might be helpful to others.—ED.]

At the Women's General Missionary society a report something like this was given by the Magazine Committee: "The MAGAZINE has been able to hold its own during the stringency of the times." They reported forty-eight hundred subscribers. The report was approved, and then, by way of encouragement, they were commended for their zeal and energy in being able to carry on their work for eight years without any financial aid from the general society.

After listening to the report, which was long and tedious and must have taken a great deal of work, (for a complete itemized account was given), I think that something more than a formal commendation, no matter how strong the vote of the convention, is deserved. Forty-eight hundred subscribers out of over one hundred thousand members of the United Presbyterian church, is simply awful, to say the least. Every man and woman in the church should read every line of the MAGAZINE. If you are a subscriber to the MAGAZINE you receive personally every month letters from our missionaries, both home and foreign. These letters are full of interest and are written in simple language, plain and easy to read, so that even the younger members of the family may read and understand. If a copy were in every home, and read and talked about, it would aid the Juniors in becoming acquainted with different missions. But, you say, it is a *woman's* magazine. No, it is not, any more than the other church papers are for men only to read. One is published by women and the others are published by men, and both are intended to be read by both men and women. I would be in favor of changing the name, if by that means that impression could be blotted out.

Take the pictures of the United Presbyterial Memorial Hospital, first page of

June MAGAZINE. Those cheerful rooms, those neat little beds, and those dear little ones, some confined to their beds and some playing about the room; and the description of it by the secretary is all true, word for word, for I visited in those very rooms and saw those same little children at about the time these pictures were made, and know whereof I write. And so on throughout the MAGAZINE, if one takes the pains to study it and learn of the reality of the facts contained therein, it becomes interesting. helpful and instructive.

If you cannot take two church papers, take the MAGAZINE. I think a great deal of the church paper. I think, as has been said, that "it is as good and in some ways better than an assistant pastor in a congregation." Do not think that I underrate the church paper, but I do want to arouse enthusiasm for the MAGAZINE. But you *can* take both. The price of the MAGAZINE is so small that you often waste the amount without thinking. If you do not care for the information, take it to help support it. Meditate on this question, "Do I take enough interest in missionary work?" Subscribe for the MAGAZINE and thereby help support it. Read it and thereby gain valuable information that cannot be obtained elsewhere. F. G. J.

Columbus, Ohio.

REPORTS AND MISCELLANY.

The Annual Bazar.

For many years past the United Presbyterian Woman's Association have held their annual bazar the first Thursday and Friday of December, and as it has always been a great success, socially as well as financially. We wish to let the readers of the WOMEN'S MAGAZINE know that this year the directors of the Association have deemed it wise to change the time to one month earlier, namely to the 7th and 8th of November. The reasons for so doing is to avoid the intense cold weather usual in December, and because every one finds December such a busy month in their own homes.

We will hold our Bazar in the Exposition building, Pittsburg, it being the only place large enough to accommodate the crowd who so kindly favor us with their presence on that happy occasion. This year we can promise our friends that they will be more comfortable than ever before. In the dining-room 450 can be seated at one time, and we promise you as good a dinner and supper as in the past, and perhaps even better, with the cooking facilities we will have.

Will the friends throughout our church who are accustomed to make articles for the "fancy work and common sense" tables please remember the change of time and commence their work earlier this year? We hope all of our ladies, old and young, will contribute of the work of their hands to this good work, as the support of our three institutions depends on the success of the Bazar of the United Presbyterian Woman's Association.

By order of the Board of Directors.

M. F. REED, Cor. Sec.

Literature Leaflets.

The general secretary of literature has had the catalogue of leaflets, &c., revised, and is now ready to send them to the Presbyterial secretaries, who should send for the number necessary for their work, and send early, so that the leader in our societies will have the opportunity of making a good selection for the winter's work.

Make the distribution of literature a

special feature in your plans for the coming months, and thus help others to grow in the knowledge of missions and to learn the best method of applying the knowledge gained.

Attention is called to the following changes and additions in the catalogue: Two new divisions have been added—Evangelistic and Temperance. As there was a growing demand for this class of literature, a choice selection of leaflets has been made, and it is hoped that Christian workers will avail themselves of these helps.

The two leaflets on foreign work, "Aunt Rosa, of Assiout," and "A Day's Itinerating in Gurdaspur," which were our first venture in publishing, have been reprinted, and can now be sold at a much lower figure than before. Every society should have these leaflets freely circulated among the members as a means of creating an interest in our special fields of work.

Another, recently published, will be found very helpful in the Junior work. It is entitled, "Egypt—Questions and Answers," prepared by Mrs. Mary B. Reid.

Another new one—"Twenty Reasons Why Children Should be Interested in Missions"—should be in the hands of every Junior worker. It was compiled by the general secretary of Junior work and has been commended by many as very good.

"Doubling The Mission Dollar," a publication of another denomination, we have reprinted and included in our list. It is a beautiful poem, teaching a very practical truth and specially adapted to young people's entertainments.

"Murdered Millions" is the impressive title of a leaflet included in the new catalogue, the reading of which should secure more prayer and effort.

With a better selection and cheaper rates than has ever been offered heretofore, may we not hope that our Literature secretaries and officers in congregational societies will respond to this work with "promptness, energy and continued zeal."

Miss Mary J. Campbell writes from the School, Sialkot, India, under date June 29th:

"Eighty-five girls answered to roll call to-night in our boarding school. Often the kind friends ask with concern, 'How do you manage such a large school?' The answer came to me this morning during the selemn hush of the hour of prayer. Our girls were seated out in the open court yard, with a beautiful sky above them; for the rain of the morning had cleared away the dark clouds. The last rays of the sun threw beautiful golden spots on the fresh clean foliage of the young shisham trees. The evening Psalm had been sung, the verses of Scripture recited, and all arose for prayer. Seven girls offered short, earnest petitions. One who came to us, a timid, shrinking little girl from the village home only two months ago, prayed God to 'keep the Miss Sahiba and bless her.' Another earnest little Christian said, 'O Lord be very near to our Miss Sahiba, and fill her with thy spirit.' A dear helper in the school, a girl who has strong faith in the Lord, prayed for strength to be given to the teacher, Miss Sahiba, that she might know just how to deal with the girls, and patience to be faithful in the work.

"Then it was my heart said, 'Now I know why I am so wonderfully sustained and kept in this work.' Do you not think I have the secret? Ours is a praying school. Almost every matter pertaining to the school life is brought before the Lord. It is no unusual thing for a half dozen girls to arise and ask the prayers of the sisters; one that she may overcome her bad temper; another that she may be obedient; still another that she may have love in her heart. They sometimes arise and confess their sins. One has stolen a piece of bread or some wheat from the mill when she was grinding. Another has spoken unkindly to a sister, and so on, till a whole list of frailties, common to people in all corners

of the earth, has been gone over. We feel sure the Lord hears and answers the cries of these little daughters of India. It would have rejoiced your heart to have looked into the face of one of our dear girls this evening, as she said so gratefully, 'I thank the Lord for having brought me out of heathenism into his own family where I can learn of him in his holy Word.' Have we not a right to expect great things to be accomplished by these messengers of light when they leave the school and go out into the world? Surely God's blessing rests upon all who help in this work, and we thank him that so many friends in the home land do appreciate what is being done and further it by their prayers and gifts of money. Not long ago a native minister said to me, 'Miss Campbell, yours is a great work. Teaching and training girls is a fine, delicate work.' This bit of appreciation from a man of this country brightened the whole of that day."

Treasurer's Report.

Receipts in the month of April, 1895, after the close of our fiscal year:

Foreign.—Wheeling, $40.; Alliance, Neb., 5; Quimby, 8; Sterling Valley, 1; Monmouth, Ninth Avenue, 5; Smithville, 20; Paxton, 17; Piper City, 25; 1st Providence, R. I., 15.

Foreign Specials.—Butler Junior Y. P. C. U., pupil India, $10; Colorado Springs Y. P. S. C. E., bible reader, India, 30.

Home.—Wheeling, 30; Tacoma, 6.75; Oakland, Frankfort Pres., 16; Alliance, Neb.. 5; Quimby, for Olympia, 2; Sterling Valley, 5; Monmouth, Ninth Avenue, 5; Smithville, 10; Bethel, Illinois Central Pres., 10; 1st Providence, R. I., 20.

Freedmen's.—Wheeling, 10; Quimby, 3; East Palestine, Ohio, Amathyst Band, for Prairie Bluff, 1.

Church Extension and Parsonage.—Wheeling, 10; 1st Providence, 15.

Ministerial Relief.—Bethel, Illinois Central Pres., 3.

Aged People's Home.—Paxton, 17.

Receipts for the month of May, 1895:

Foreign.—Greenville, Lake Pres., 10, also Junior C. E. society, 1; Erie, 26; New Kingston, 10; Delancy, 10; Mulberry, 5.50; Mrs. E. J. Wasson, Iowa, .50; Wheatland, 2; Clearfield, 10; Oakville, for India, 1; Elderton. 7; Conemaugh, 13.25; Mechanicsburg, 4; Apollo, 8; Blairsville, 24; Jacksonville, 10; 6th Allegheny, 25; Superior, 13.50.

Foreign Special.—Claysville, Kings Daughters, pupil Sialkot, 25; Ryegate, Vt., Y. P. S. C. E., bible woman India, 12.50.

Foreign Salaries.—Miss Smith, Kansas City Pres., 30; Miss C. E. Wilson, Keokuk Pres., 8.50; Miss Spencer, Bloomington, Indiana, 20.

Home and Salary.—Greenville, Lake Pres., 12.20; also Junior C. E. Society, 1; Erie, 5; 2nd Allegheny Y. P. M. S., 5; Mulberry, 4; Mrs. E. J. Wasson, Ia., 50c.; Argyle Pres.. 56; Taylorstown, 5; Mt. Hope, 1; Wheatland, 2; Clearfield, 15; Shedd, 12.70; Conemaugh Pres., 50; Shelocta, 8; 6th Allegheny Y. L. M. S., 30.

Warm Springs Indians.—6th Pittsburgh C. E. Soc., 10; Wheatland, 1; Clearfield, 10.

Freedmen's.—Kerr Ridge, 5.50; Oil City, 5.50; Erie, 3; Philadelphia, North Church, to furnish two rooms Knoxville College, 50; Mrs. E. J. Wasson, Iowa, 50c.; Wheatland, 2; Miss Sadie Miller, State Lick, for Norfolk, 5; Oakville, 3.

Prairie Bluff, Ala., Memorial Building.—First Xenia Junior M. S., 1.68; Zanesville Junior C. U., 8; Morning Sun M. Band, 1.56; Beulah, Kan., 4; Johnstown, 5.

Little Girls' Home, Knoxville, Tenn.—Atlantic, 2.50.

Church Extension and Parsonage.—Kerr Ridge 5.50; Oil City, 5.50; Waterford, 70c.; Colorado Spgs interest on loan, 92.50; Findlay, interest on loan, 13; West Middletown, 32; West Middletown Y. L. M. S., 32; Taylorstown, 5; Steubenville, for 2nd Denver, 10; Portland, Or., Grand Avenue, interest on loan, 53; Findlay, O., per Rev. Sharp, 25; Wheatland, 2.

Ministerial Relief.—Mrs. E. J. Wasson, 50c.; Wheatland, 1.

Orphans' Home, Allegheny.—2nd Allegheny, 7.35; Pigeon Creek, 1, 1st Washington, Pa., Junior M. Band, 4; Mrs. Mary Warnock, 1.

Memorial Hospital, Allegheny—Johnstown Gordon M. Band, 1.

Board of Education.—Mt. Hope, 22.

Pittsburgh Syrian Missiou.—Salary, 45; Rent, 9; Incidentals, 4. All by Monongahela Presbyterial Society.

Contingent Fund.—Oakville, Or., 1; Nortonville, 1; Liberty Mission, 1; C. Jane Vincent, M. D., 14; Interest on investment, 67.50; Interest from Union National Bank, 112.50; Interest from Monongahela National Bank, 150; J. W. Arrott, on rent of room for use of Board, 5.

Receipts for the month of June, 1895:

Foreign.—McKeesport Aftermath Soc., 5; Dr. and Mrs. Ramaley, Cleveland, 2; Concordia Pres., 2.95; Garrattsville, N. Y., towards salary, 20; Glade Run, Pa., Junior Union and Missionary Band for India, 11.

Foreign Special.—2nd New Wilmington, pupil Sialkot, 12; Greeley, Colo., Y. P. S. C. E., pupil Sialkot, 6.25; Dr. and Mrs. Ramaley, Cleveland, pupil Sialkot, 25; Olathe M. Band, pupil Sialkot, 15.50; Miss Mary P. Gilchrist, bible woman India, 25; Knoxville College Y. L. M. S., work in Egypt, 2.28; 1st Chicago Y. L. M. S., pupil Sialkot, 25; 2nd Allegheny, bible reader India, 90.

Foreign Salaries.—Miss Lawrence, Colorado Pres., 12.50; Miss Martin, Mansfield Pres., 61; Miss ——, New York Pres., 100; Miss Campbell, Monmouth Pres., 132.50; Miss Smith, Garnett Pres., 25.50; Miss Hogg, 2nd Allegheny L. M. S., 25; Miss Logan, Allegheny Pres., 25.

Medical Work, India.—8th Allegheny, 10; Bellevue, 5; Redclyffe Y. P. Soc., 11.

Home and Salary.—Unity, Westmoreland Pres., 17; Union, same Pres., 4; 3rd Allegheny L. M. & A. Soc., 45; Peebles, 6.45; Henderson, 34.10; Edgerton, 4; Olathe, 7.50; 1st Chicago, Y. L. M. S., 20; 1st Chicago L. M. S., 25; 2nd Allegheny, 25.

Warm Springs Indians.—Rev. Geo. Whitesides, Parnassns, 25.

Freedmen's.—Union, Westmoreland Pres., 4; Greeley, Colo., 6; Cherry Fork, 8; Richmond, Kan., for Miller's Ferry, 5; Richmond, Kan., Willing Workers, 4; 1st Chicago, Y. L. M. S., 20.

Prairie Bluff, Ala., Memorial Building.—Beth-

el (Wd.) Junior O. Y. P. C. U., 5.21; West Newton, Y. L. M. S., 2.20; Glade Run, Pa., Junior Union and Missionary Band, 11.

Church Extension and Parsonage.—2nd New Wilmington, 15; Union, Westmoreland Pres., 4; Greeley, Colo., M. Band, for 2nd Denver Ch.. 2.50; Boyden, Ia , interest on loan, 29. Sale Pulaski parsonage, 190; Columbus Neill Ave., interest on loan. 89.10; 1st Monmouth; Y. L. M. S., special, 10; Detroit, first payment, 83.25; 1st Chicago, Y. L. M. S., 10; Deer Creek, 12; Findlay, O., on rent, 13; Cherry Fork, 9; Alliance, Neb., on loan, 50.

Ministerial Relief.—Union, Westmoreland Pres., 1.

Orphans' Home Allegheny.—2nd Mercer, 26.

Aged Peoples' Home.—Miss Mary Herron, Allegheny, 200; 1st Brooklyn, N. Y., 7; 2nd Wilkinsburg, 15; 2nd Allegheny, 20.

Pittsburgh Syrian Mission.—Salary, 45; rent, 9; Incidentals, 2, all by Monongahela Presbyterial Society.

Life Membership in W. G. M. S.—Mrs. Julia E. J. Evans, 25.

Contingent Fund.—Fines by members of the Board, 60c.

E. J. SLOAN, Treas.

Mansfield Presbytery.

The Mansfield Presbyterial Missionary society met in the United Presbyterian church of Iberia, O., on June 19 and 20. The first session convened at 8 p. m., and was opened with devotional exercises, conducted by the president, Mrs. W. E. Shaw. In the absence of the Secretary, Mrs. D. K. McKnight was appointed secretary pro tem. The president gave an address on "Woman's Work." Miss Anna Proctor read a paper, prepared by Mrs. F. B. Foster, on "Christian work in promoting Sabbath Observance." A paper on "Medical Missions" was read by Mrs. D. K McKnight. The evening session closed with prayer by Rev. J. T. Caldwell. A social time was spent at the church.

Thursday, 9 a. m.—Devotional exercises were conducted by the president. Roll call showed nineteen delegates present from eleven societies. Encouraging reports were received from nearly all the societies. Mrs. Shaw reported two new congregational societies organized during the past year—Dalton and Avondale. Mrs. George Shorp, our delegate to the General meeting, was not able to be present, but sent a full and interesting report, which was read at this session. The time of the annual meeting was changed to the third Wednesday after the first Monday in June. A discussion on "In what department and field of missionary work are you most interested?" was opened by Miss Gregg and participated in by many others. After prayer the society adjourned to the gallery of the church where a bountiful dinner was served to all and a delightful social hour was spent.

At 2 p. m., the convention was called to order, and after devotional exercises a Bible reading on "Christian Giving" was conducted by Mrs. English, which was very instructive. Mrs. Shaw presented the claims of the Missionary Magazine. Mary B. Crowell, of Savannah, and Yetto Helt, of Mansfield, representing their respective missionary bands, gave recitations, which delighted the audience. A conference on "Methods of conducting our monthly meetings, was opened by Mrs. Pollock, of Wooster.

A paper on "Temperance and Social Purity" was read by Mrs. S. McQuigg. A conference on "Plans for arousing deeper interest in our local societies and in Junior work," was opened by Miss Bessie Reynolds. A paper on "Does a member of the Missionary Society do her whole duty when she pays her dues and takes part in monthly meetings?" sent by Utica society, was read by Mrs. Frank Helt. A letter from our Missionary, Miss Mame Martin, was read by Miss Walker, followed by a season of prayer in her behalf. The treasurer's report was read, showing total receipts for the year, $432.81.

The officers for the society for the next year are: President, Mrs. D. K. McKnight; Vice-President, Mrs. J T. Caldwell; Corresponding Secretary, Miss Olene Taggart; Recording Secretary, Mrs. F. M. Proctor; Treasurer, Mrs. James Thompson; Delegate to the W. G. M. S., Mrs. W. E. Shaw.

At the evening session Miss Emma Dean Anderson gave her illustrated lecture, which was very instructive and should create a greater interest in the foreign work.

Though we came to Iberia at a busy season, the farmers gladly left the farms to attend the meetings.

A blessing came to them with the women in the refreshing showers which descended upon the earth during our entire visit.

We all derived much pleasure and profit from the fellowship of sisters from other societies of our church and of other churches.

After heart-felt thanks to the good people of Iberia, who gave us every attention during our stay with them, and prayer by the pastor, the society adjourned to meet at Wooster.

SECRETARY PRO TEM.

Mrs. John McClay.

A tribute of respect from the Women's Missionary Society of North Buffalo to the memory of Mrs. John McClay, who died June 27th, 1895, in the 70th year of her age. In her long and useful life she showed herself a true disciple of the Divine Master.

We wish to bear testimony that Mrs. McClay was an honored, conscientious and faithful member of our society. She always manifested a deep concern for the cause of missions and being blessed with abundant means she ever contributed liberally, among the last of her offerings being the gift to the Egyptian mission of the furnishing of a room. It was her greatest pleasure when bodily strength permitted to unite with God's people in the sanctuary, and now that she has passed into the heavenly mansions we cherish her memory and hope for a glad reunion above. We express our heartfelt sympathy to her family and commend them to the Saviour who cares for the sorrowing.

COMMITTEE.

Rachel A. Gordon.

The Ladies' Missionary Society, of Biggsville, Ill., would place on record a tribute to the memory, and bear testimony to the Christian character of this mother in Israel, who at the good old age of four score years was called to her Heavenly home April 12th, 1895.

In her death this society has lost a faithful member and a devoted friend of mission; the church an active and consecrated worker; and the community a loving and sympathetic friend.

We recognize the hand of God in this sorrow, and humbly bow to the will of Him "who doeth all things well."

We extend to the sorrowing friends our sympathy and commend them to "the word of His grace."

MRS. F. C. BAILEY,
MISS MARTHA MCMILLEN,
MRS. J. A. RENWICK. } Com.

It is with regret that we, the Woman's Missionary Society of Wheatland, chronicle the death of three Christian workers, from our midst: Mrs. Janet Gilmour, who died Nov. 21st, 1894; Mrs. Jennie H. Brown, who died March 10, 1895, and Mrs. Charles Wilcox, who died March 18th, 1895.

We tender our love and sympathy to the bereaved ones and commend them to the loving Saviour, whom the deceased loved and served. "Be ye also ready, for in such hour as ye think not the Son of Man cometh."

COM.